/9 cont./

*532 The individual types cannot be recognized as running parallel in any way. The different kinds of representation of the arms, breasts, and hair are associated with all three kinds of leg representation, so that nothing regular can be found. If that which is truest to nature be taken as a yardstick, then the most perfect male representations are Fig. 18 /see p.48 / and Fig. 28 /see p. 49/, the most perfect female ones Fig. 24 /see p. 48 / and Fig. 34 /see p. 49/.

Apart from these dolls there are still other clay dolls, which differ principally from the form discussed in the formation of the head. It seems that alien Indian tribes are represented by these forms, whereas the first form reproduces the Karajá themselves.

1. The dolls have no face; a wax cap constitutes the upper end of the pointed torso (Figs. 43-46 /see p.49 /).

2. Kĺäĺäũ, i.e., Kayapó. Instead of the head, a clay plate projecting forward, which has colored grooving on the upper surface, forms the end of the trunk; under it are two clay buttons which represent the breasts. Only female figures are represented (Fig. 47 /see p. 49 /). They have legs of type 1, the stomach plate, concave navel, and apron.

3. Dõbãĩ, i.e., a tribe on the Rio das Mortes. The body ends at the top in a round cylinder which on its flat upper surface bears colored lines arranged radially (Figs. 48, 49 /see p. 50 /). /10/ The last figure has arm appendages on both sides; its upper end is somewhat thickened and hollowed out from above.

4. Dõbãĩ, in a different representation (Fig. 50 /see p. 50 /). Here the cylinder ends flat and narrow at the top. Under the upper edge is a hole which is surrounded by a circle of several colored holes.

5. Dõbãĩ (Figs. 51 and 52 /see p.50 /). At the top the cylinder bears a narrow plate with colored horizontal stripes, over which is a hair roll. Fig. 52 represents the male figure for Fig. 51; it has the upper hole under the plate, which is lacking in Fig. 51.

Perhaps Fig. 53 /see p. 50 / also represents a doll of this kind. The plate is undecorated, and the upper hole is lacking;

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What the Karaja say about the neighboring Indian tribes (1).

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1. For their statements about Šavajé, Tapirapé, and Kayapó, see under these peoples /see pp. 310 and 336 with regard to the first two; the material dealing with the last-named people has not been translated/.

C S [101]

The Chavánte (kl̆iũz̆á, kũl̆iz̆á) live on the west bank, on the Rio das Mortes, on campo territory; between São José and Leopoldina they also come as far as the Araguaya. They are tall, have fat paunches and a light skin color. Old men wear beards; the hair is cut short in front, as among the Karajá, is worn hanging down very long in back and tied together with red string. The men tie up the penis in front with a black string; in the lower lip they wear small buttons of wood. A genipap painting on the chest is popular: a line from each armpit to the lower end of the breastbone. The Chavánte fish with poison cipo, and the Karajá maintained that they first learned this method of fishing from them. The Chavánte are a true campo people; they do not like to travel in the forest, they even burn off the campo, in order to be able to travel better. They transport their supplies in carrying baskets which are carried by the men. As for weapons, they carry lances, clubs, bows and arrows. The arrows are like those of the Karajá, but are regarded as ugly. One kind has points of tucum wood; these remain stuck in a wound and are broken off (whereas the bamboo blade points of the Karajá arrows may be pulled out, but they tear large holes, so that the wounded person bleeds to death). The feathers of the feathering are given their shape by burning. There are no poisoned arrows. The Chavánte are the enemies of the Karajá. They have already killed many Karajá, whereas the latter have killed only one Chavánte (2).

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2. This hostile relationship dates from ancient times. As Fonseca reports (Rev. trim. 8, pp. 382-388), the Chavánte, who lived between

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2. (cont.)
Araguay and Tocantins, were in the habit of swimming across the Furo during the dry season and plundering the plantings of the Karajá. They needed only to blow the trumpets, and already the Karajá fled. As a result, the latter did not dare visit their plantings and hence suffered from lack of food. Fonseca, when the Chavánte had again broken into the plantings, undertook an expedition against them and surprised them; they fled, leaving behind their weapons and their plunder. The Karajá had held back in cowardly fashion, but now boasted about being the victors. This was the first time that the Chavánte had fled before them; until then, the opposite had always occurred. -- And it seems to be so still today.

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About the Cherénte (ĭnŏlōtŭ) I was able to obtain only the not very credible information that they eat the excrement of human beings, even their own, putting it into their mouths with a brush-like stick that has been beaten flat. Perhaps this is merely a story that has arisen from the hostility and conceit of the Karajá.

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/342/ The Canoeiros (tĭăbĕgă) (1) live on the east shore,

1. According to Cunha Mattos, the Canoeiros are the descendants of the Carijos, who were brought along from São Paulo as auxiliary troops and workmen by the discoverer of Goyaz, Bartholomão Bueno; they deserted in 1725, displaced the Chavánte, and settled in the high mountains between Maranhão, Santa Thereza, and Amaro Leite on the left bank of the Tocantins above Porto Real. They were supposed to be only 300 warriors strong, but were feared because of their brutality (Rev.

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[114]

1. (cont.)
trim., Vol. 37, pp. 370-379; Vol. 38, pp. 19 and 83). Castelnau mentions them often and localizes their territory more exactly (Vol. 2, p. 116). Dr. Couto de Magalhães (Viagem ao Araguaya) repeats the statements of Cunha Mattos and also gives a brief description and a vocabulary of their language.

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[101]
but also roam on Bananal Island from the mouth of the Rio das Mortes to the southern tip. All the columns of smoke sighted in this region on Bananal are attributed to them. According to an isolated statement, they are also supposed to occupy a village inland from Furo das Pedras, which is at constant war with the neighboring Šavajé. They are supposed to have a darker skin-color than the Karajá. Their hair is worn in the bowl-cut. The men wear beards and large wooden disks; according to another statement, wide lip-plugs of shell in the lower lip; the ears are pierced and hang far down. They are a true campo people who have no boats. Nor do they know how to fish. In the autumn they come to the Araguaya to hunt for turtle eggs on the sand-banks. In connection with this they probably meet Karajá, by whom they are greatly feared on account of their dangerous arrows. They are regarded as the strongest (most warlike) people on the Araguaya and now play the same role there that the Chavánte did at the end of the eighteenth century.

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The peoples of the Xingu region were completely unknown to the Karajá. When I showed them Steinen's pictures, they debated for a long time about the strange style of dress (unclothed men with the penis hanging far down, uluri of the women), as well as about all kinds of implements. Obviously they were seeing such things for the first time. Language samples, too, which I read to them, were foreign to them; only in the case of the Suyá words did they listen attentively and seem to find related sounds. Only one chief, Chico Cadete in Village 18, directly below the Tapirapé mouth, pretended to know the Suyá with their large

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lip-disks. He said one could get to them by way of the Tapirapé. When I asked for more details, he wrapped himself in silence. Perhaps through the Tapirapé he had obtained some knowledge of the tribes living to the west.

17. The Language.

To make records of the language among the Karajá is very difficult, because these Indians speak their language, which is rich in nasal forms, most indistinctly. The women speak considerably more clearly than the men

The words asked for were willingly said; the Indians were indefatigable in pronouncing them for me until I could repeat them correctly. For transcribing them I used the Meinhof transcription in Neumayer's /343/ Anleitung zu wissenschaftlichen Beobachtungen auf Reisen /Introduction to Scientific Observations on Journeys/, 3rd ed., page 484. Determining the strange diphthongs which are peculiar to the language was often difficult and is to be regarded as merely approximated.

I tried to obtain the same words in as many localities as possible. Thus, for the words of the south horde (S) I have 21 informants, for those of the north horde (N) 29. I did not obtain all the words in both groups. Comparison shows that most words are the same in both groups, but that a number of deviations also occur. In my opinion, however, these do not justify our assuming separate dialects, since they do not show any laws, and since it is not certain how many are due to misunderstanding. Some of them are to be explained only by the omission of vowels in rapid speech, lighter or darker vowel formation, stronger emphasis of one or another character in the diphthongs (l or r in the case of l, etc.). It is noteworthy that the words obtained in the village of José, who had migrated from the south horde to the north horde, still clearly show the greater relationship with the south horde, whereas those of Chief Koumaré, who had migrated into the interior of Bananal, are more closely linked with those of the

T 175 114 /403 cont./ are Karajá who are so named because they live on the lower course of the Tapirapé. On page 174 he mentions a village of the /404/ Tapirapé on the Fecho de Tapirapé and a village of the Karajá five days upward in the Tapirapé River; the one village consists of one house with ten occupants, the other, one house with 20 (p. 186). Here, therefore, the Tapirapé are regarded as a horde of the Karajá who live at the mouth of the river itself, and in the river, five days above the mouth, there is another village of Karajá! Coudreau was here the end of April; he encountered only a few places of the Karajá. His other reports are likewise very confused and uncertain, so that one may trace these, too, back to misunderstood information given by the Karajá.

C 115 T 131 [101] 2. Information obtained /Erkundetes/. The information that I obtained from the Karajá was the following:

The Tapirapé (in Karajá: ũõhũ̃) live six to nine days' journey in a boat above the emptying of the river into the Araguaya. From the landing place one is obliged to walk another half day, according to others two days, over the campo in order to reach their villages. They occupy three villages, and, to be sure, one large one and two smaller ones (according to one isolated statement, four villages). The men wear penis cuffs plaited out of palm leaves. Both sexes wear the hair hanging down to the small of the back. The men wear long lip-plugs of (reddish?) stone. Ear plugs are also customary. Their ornaments are similar to those of the Karajá. Tattooing occurs among the married women: they cut vertical lines into their chins and one line on either side of the corners of their mouths, obliquely downward; these lines are colored black. They obtain their food primarily by cultivating manioc; since they are very industrious, they cultivate large quantities. They are therefore considered rich by the Karajá. Of animals they keep dogs and, above all, araras, which the Karajá buy from them. Their weapons are bows and arrows, clubs, spears, and spear throwers. They know how to work with cotton. They wind the spun threads into big balls, like those of the Karajá. The Karajá like to buy their large, firmly plaited, cotton net coverings with a wide, black center stripe.

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